113, 592, 131, 563, 105 Miao AE5

[For information pertaining to the household size, distribution, and tribal subdivisions of the Miao, see 2: Wiens AF17 South China, category 116, Pp. 282-284, 286-287. For a cultural summary of the Miao, see ibid., category 116, Pp. 51, 318. --Analyst]

/8 cont'd/

Kwangsi, why, after their migration to Hainan Island, did all the local annals, and even they themselves, call them "Miao"? At present, I am still unable to give a satisfactory answer. Perhaps, the Miao and Yao of Kwangsi were originally of the same people but had different names, or perhaps the present Yao of Kwangsi were called Miao in former times. This question already involves all the peoples of southwest China and even becomes an important problem in the history of the Chinese people.

Now, let us discuss the geographical distribution of the Miao of Hainan Island. The Annals of Kan-en District /see above/ states: "(The Miao people) never till the land in the plains but clear in the mountains to make plots where they plant mountain rice.... They move once a year. When the land in the mountains recovers from depletion, they move back again." At present the situation is still the same (for details see Chapter 3 of this book). Because of this kind of moving about, it is absolutely impossible for us to study their fixed geographical distribution. As for the distribution of the Miao recorded in the old local annals, in addition to what has already been cited about Tan-chou and Kan-en, (the annals of Ch'iung-chou Fu, Vol. 20, states that there was only one Miao village in Tan-chou, called Ta-shan Miao which was under the jurisdiction of the Li-tsung /magistrate/ of Lung-t'ou-t'ung), the Annals of Ch'iung-chou Prefecture, (Vol. 20) states that there were five Miao villages in Ch'iung-shan district under the jurisdiction of the /9/ chief of the military settlement of T'ung-t'ung. The names of the five villages were as follows:

The Upper Residence of the Miao of Chen-ling
The Lower Residence of the Miao of Chen-ling
The Residence of the Fan-fou Miao
The Upper Residence of the Shui-shang Miao
The Lower Residence of the Shui-shang Miao

Since the original reason why the Miao came was for the suppression of the Li uprisings in Lo-huo, Pao-yü, and other t'ungs, and for guarding the military post of Lo-an, Lo-an beyond doubt must have been their first large encampment. Although they subsequently

/9 cont'd/

131 175 scattered in all directions, yet they could not have all moved away entirely. It is reasonable to assert that a part of them (regardless of how many) must have remained in the original locality. Since Lo-huo, Pao-yü, and other t'ungs of the Li people as well as Lo-an itself were all located within the Yai-chou area during the Ch'ing period, may we not deduce that there were Miao in Yai-chou, although we have failed to find any record of them in the local annals.

This is all that we know about the geographical distribution of the Miao during the Ch'ing period. Now let us discuss their distribution at the present time.

131 166 221 The Miao today, just as in the past, move about irregularly. (I personally saw the entire Miao population in Ta-pen village move to another locality.) Hence, it is also impossible to ascertain the exact areas in which they are distributed now as in the past. It would appear that there are Miao in the three districts of Pao-t'ing, Lo-fung, and Pai-sha, into which the Li area of Hainan has been divided, since traditionally the Li and the Miao have lived mingled with each other. It is said that Pao-t'ing has the largest number. Concerning the distribution of the Miao people in Pao-t'ing district, Wang Fu-shou, a Miao headman /chia-ch'ang, headman of ten families/ gave me the following information:

121 551 162

Name of Village	Number of Families	Residents' Surnames
Pao-ch'a	10 or more	Wang, P'an, Chang, etc.
Fan-man	8	T'an
Ma-tsui	30 or more	Teng and others
/10/Ch'iang-k'eng	5 to 6	- -
Nan-hao	6 to 7	- -
Mao-chiang	10	P'an
Mao-mai	7 to 8	Shih
Shih-p'an	--	- -
Ang-chi	11 to 12	Lu
Chih-p'o	12	Teng
Nan-ta-t'ung	7 to 8	Huang

/22/

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	Miao Words of Yai district	Miao Words of Lin-kao district
one	ji	a
two	in	i
three	dam	to
four	se	ti
five	ngn	ta
six	luk	cho
ear		nann
eye		ngan
mouth		yup
nose		cham

/23/ Chapter III. Economic Conditions

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1. Geographic Environment and Economic Life

The essentials of man's economic life are always inevitably influenced by the geographic environment. This is particularly evident with the Miao. We have already learned that the Miao came to Hainan only in the Ming period. At the time of their arrival, the level areas along the coast were already completely occupied by the Chinese, and they were not able to get a foothold. Moreover, the hilly country in the interior was occupied by the Li, who also left no room for them. As a last resort, therefore, they were forced
133 to live on the upper slopes of the great mountains in the center of
131 Hainan where irrigated rice fields were very rare. This has greatly
361 limited their agricultural development. However, the dense moun-
221 tain forests are the habitat of birds and wild animals, and in this respect nature is bountiful to the Miao. Hence the Miao have

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Chart of position of Maps
of Illustration 1.

p. 48a	p. 48c
p. 48b	p. 48d

/13 cont./ /

*175 no temple at all. But the one most honored by the people is in
776 Ch'u-shan-yu." T'ien Wang was one of three brothers; the
[346] Bamboo King had three sons; the Bamboo King Temple is in
/14/ Ch'u Lin /Bamboo Grove/; and the most respected T'ien Wang temple is also in Ch'u-shan-ao /Bamboo Hill Cave/. Since there are these several similar points recorded, then the deductions reached in the Lu-ch'i Hsien Chih are not without basis.

*101 In the foregoing we deduce from the pronunciation and
*175 meaning of [ko] qion], a name which the Hung Miao give themselves, that they are probably the descendants of the Bamboo King. Also, because the Hou Han Shu states that the Bamboo King set himself up as Marquis Yeh Lang, we deduce that the Bamboo King of the Han dynasty was probably the descendant of /the Marquis/ Yeh Lang toward the close of the Chou dynasty. At present data are inadequate, and we cannot say for certain. We shall have more to say when new data become available in the future.

/15/

CHAPTER TWO

THE GEOGRAPHICAL DISTRIBUTION OF THE MIAO

•131 Today the Miao are scattered over the southwestern provinces of China and reach as far as the Indochinese peninsula, thus covering a very wide area of distribution. But the density
[161] of the Miao population varies with different areas, that in Kweichow being the greatest. Hence it can be considered the
173 center of the Miao, and even those now found in other areas
167 all claim to have migrated from Kweichow. For this reason Kweichow is generally considered to be the original home of the Miao. Ting Wen-chiang says that the old home of the
*[101] Miao is in eastern Kweichow and western Hunan. (1) But

2:Ling & Ruey--29 E-5 (1933) 1947 AE5 Miao AE5
SW. China AF16

M /16 cont./
131 We may divide the present distribution of the Miao tribe into seven areas, namely, Kweichow, Hunan, Kwangsi, Szechwan, Yunnan, Indochina /Yüeh/, and Burma, as follows:

M Kweichow. — There are 82 subgroups of the Miao in
*101 Kweichow, according to Ch'ien Miao T'u Shuo. (2) But among
C
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2. Ch'ien Miao T'u-Shuo /Pictures of the Miao in Kweichow with Explanatory Text/ compiled by Chen Hao, a sub-prefect in charge of Miao affairs at Pa Fan, according to Ch'ing Chi /Kweichow Record/ by Li Tsung-fang of the Ch'ing period. The woodcut edition is rare, but there are many hand-copied, hand-drawn editions under various names. There are 82 subgroups according to what is recorded by the Japanese, Torii Ryūzō, in his Miao Tsu Tiao-ch'a Pao-kao (see Chapter II); and given in the Englishman E.C. Bridgman's Translation of Sketches of the Miao-tsze, Journal of the North-China Branch of the Royal Asiatic Society, No. III, pp. 1-26; and George W. Clarke's Translation of a Manuscript Account of the Kwei-chow Miao-tzu, Appendix of Archibald R. Colquhoun's Across Chryse, Vol. II, pp. 363-94. There are two sets in the archives of the Institute of History and Philology, Academia Sinica, one

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2:Ling & Ruey--33 E-5 (1933) 1947 AE5 Miao AE5
SW China AF16

/17 cont./

M *101 C 563 from Yunnan during the Han period, and today they are distributed in an area west of Wu-chiang River in the Shui-hsi region. The Chung Chia migrated from western Kwangtung during the Five Dynasties period and are scattered in the central and southern sections of Kweichow. Among these four groups the Miao and the Chung Chia are the most numerous, next the Lolo, /18/ and the Ch'i Lao are smallest in number and are gradually nearing extinction.

The pure Miao tribe in Kweichow is further divided into five subgroups, the Hung Miao, the He Miao, the Pe Miao, the Ch'ing Miao, and the Hua Miao. The geographical distribution M *101 ●131 C 563 of the Hung Miao is along the eastern part of Kweichow bordering Hunan and the vicinity of T'ung-jen is the center. The He Miao are spread over a wide area in southeastern Kweichow, including such hsien as Tu-yün, Pa-chai, Tan-chiang, Yung-chiang, Yung-ts'ung, Li-p'ing, Chien-ho, T'ai-kung, Chen-yüan, Shih-ping, Huang-p'ing, Lu-shan, etc. It lies in the region south of the Hunan-Kweichow highway and east of the Kwangsi-Kweichow highway. The Pe Miao are found in the central part of Kweichow, starting in the east at Kwei-ting and Lung-li, passing through Kwei-chu, Hsiu-wen, and Ch'ien-hsi, and reaching Chih-chin and Lang-tai in the west. The Ch'ing Miao are also found in central Kweichow, principally in the vicinity of Kuei-yang, but also at Hsiu-wen, Ch'ing-chen, Ch'ien-hsi, and Chen-ning. The distribution of Hua Miao is the most extensive, starting from the vicinity of Kuei-yang, scattering over the northern and northwestern parts of Kweichow province in K'ai-yang, Jen-huai, Chih-chin, Lang-tai, Shui-ch'eng, and An-shun hsiens.

M 167 648 C 563 167 Owing to repeated military attacks during the Yüan and Ming periods, many of the Miao tribes in Kweichow moved outward. The Hung Miao who lived in the vicinity of Tung-jen in eastern Kweichow moved eastward to the three sub-prefectures /t'ing/ of western Hunan. During the four rebellions in the Ch'ing dynasty, in 1698, 1732, 1794, and 1855, when armies were used to put them down, the Miao fled in all

SW China AF16
Central China AF14

/18 cont./

M 167 [648] C 563 167 directions, which led to the mass migration of Miao tribes in modern times. The He Miao gradually migrated to Hunan and Kwangsi. The Pe Miao moved from the northwest to Szechwan and Yunnan. The Hua Miao moved through An-shun in the west to the eastern part of Yunnan and north to Wu-ting and along the banks of the Chin-sha-chiang River, and again through the southeastern part of Yunnan to the north of Tonkin in Indochina. The Ch'ing Miao dispersed in all directions in the three provinces of Hunan, Kwangsi, and Yunnan. The foregoing relates to the major migratory trends of the Miao, but actually in the interior of Hunan, Kwangsi, Szechwan, and Yunnan several Miao subgroups are often found in one area. The writers found three subgroups at Meng-tzu, Yunnan, the Pe Miao, the Hua Miao, and the Ch'ing Miao, but the last two were not easily distinguishable from their dress. Furthermore, several groups inhabiting the same area are likely to intermarry so that after a considerable length of time has passed, it is difficult to distinguish between them.

M *101 C 563

M *101 [134] [167] CC 563 Hunan. — The earliest Miao immigrants to the three sub-prefectures of Feng-huang, Kan-ch'eng, and Yung-sui in western Hunan were the Hung Miao. The He Miao, smaller in number, came later. According to the "Study of Miao Customs" in the Miao Fang Pei Lan: "Those living within the three sub-prefectures are commonly called the Hung Miao, but there are slight differences among them. For instance, in Yung-sui sub-prefecture they are all Liy Li Hung Miao. But at Huang-kua-chai /village/ to the southwest of the sub-prefecture and Ya-yu and Li-ling-chai to the /19/ south of the sub-prefecture, the aborigines are known as He Miao. To the north of the sub-prefecture Chi-tung-p'ing, Ch'a-tung, and La-erh-pao, bordering Pao-ching and Hsiu-shan, are inhabited by the He Miao together with some T'u Man. The Hung Miao, having many villages and people, are held in awe by the others; the He Miao being fierce and occupying lands difficult of access can contend with them. The Hung Miao are more numerous, but the He Miao are more violent, and consequently

M [162]

/19 cont./

M *101 CC 563 M [162] when trouble starts, their chiefs rebel. Wu Pan-sheng, Wu Pa-yüeh, Shih Liu-teng, and Shih San-pao were all He Miao, according to their own statements." Although the Miao in the three sub-prefectures are broadly divided into the Hung Miao and the He Miao, when one looks into their origins, besides these two subgroups, the Hung and the He, there appear to be Ch'ing Miao, Hua Miao, and Pe Miao mixed in with them. As they were small in number, they were less known. Moreover, the Hung Miao and the He Miao have a variety of other names. Yung-sui T'ing Chih /Annals of Yung-sui Sub-prefecture, 1908/ gives 22 different ones as follows:

M [167] (1) Hung /Red/ Miao. They originally came from Tung-jen, Kweichow. They are very numerous. Eastward their area extends to Ch'en-chou, westward to P'ing-t'ou, P'ing-ch'a, and Yu-yang native subdistricts /t'u szu/ in Szechwan, north to Pao-ching, south to Ma-yang, and southeast to Wu-chai subdistrict. This area measures 1,200 li in circumference, M [131] 300 li in length, and 120 li in width, within which confines resides this tribe.

[167] [301] [556] [527] (2) Ch'ing /Green/ Miao. — This tribe originally came from Ch'ing-chen, Kweiyang. Men and women generally wear silver neckbands, and a rich woman wears as many as six or seven of them. In the first month of the year, they hold New Year parties at which men and women gather together, blowing reed flutes and singing and dancing for three days. The chicken yards are especially frequented ....

M [167] [462] [782] [769] (3) He /Black/ Miao. — This tribe originally came from Tu-Yün and Pa-chai in Kweichow. They live in such places as Chen-ch'i-so. The women till the land by day and spin and weave by night. Every thirteen years they sacrifice a cow to heaven, earth, and their ancestors, which is called "Ch'ih ku tsang /eating bull's entrails/." Moreover, they put M [262] [263] the bones of pork, chicken, mutton and dog together with whole fowls including feathers and entrails in earthen jars until they decay. This is known as "sour food." They use little salt, which is substituted for by bracken ashes.

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1. E. Lunet de Lajonquière: Ethnographie du Tonkin Septentrional, pp. 296-299.

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Burma. — Having stopped at the Tonkin plains, the migratory trend of the Miao turned westward through Lao-chua /Laos/ (2) to such places as Meng-hsin and Ching-tung in the territory

2. G. Ayme: Monographie du Ve Territoire Militaire /Monograph on the Ve Military Territory/, pp. 59-60.

under the Nan-shan headmen in Burma, but also stopped on the east bank of the Nu-chiang River. (3) But their number is not

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3. J. Jeorge Scott: Gazetteer of Upper Burma and the Shan States, Part I, Vol. 1, pp. 296-299.

large, and only a few villages are inhabited largely by Pe Miao. (4)

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[113]

4. C.C. Lowis: The Tribes of Burma, p. 40.

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The foregoing is a general survey of the present geographical distribution of the Miao. It reveals two obvious characteristics: 1) the regional distribution is very widespread, and 2) the vertical distribution is very high.

Regional distribution. — What is called regional may also be called plane distribution that is to say: a people's area and directions of distribution, and an explanation of the reasons for this. (5) The present extent of Miao distribution on four

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/24 cont./

5. Ling Shun-sheng: Yunnan Min Tsu te Ti Li Fen Pu /The Geographical Distribution of the Peoples of Yunnan/, pp. 11-14.

sides is as follows: in the east it reaches west of Kwei-chiang River; in the west it stops on the east bank of the Nu-chiang River; in the north it ends at the north bank of the Ya-lung-chiang River at the territory under the Mu-li headman; in the south it reaches the hilly country above the confluence of the Hung-ho and Li-sien-chiang rivers. This area is the most extensive occupied by any one of the peoples of the southwest.

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The migration of the Miao in recent times, due to the repeated disturbances in Kweichow, has reached eastward only to the west of the Yüan-chiang River, and northward to the south bank of the Yangtze River. Since further on in their two directions the terrain becomes less hilly and is more densely populated, there is no land for the Miao to move into. Even if there were land available, the damp, hot climate would be unsuitable for them to live in. The spread of the Miao southeastward was along the Nan Ling mountains /25/ and stopped west of the Kwei-chiang River. Their movement westward met no obstacles because Yunnan, Tonkin, and Laos are all spacious and thinly populated, and now they have reached the east bank of the Nu-chiang. The emigration of the Miao is the latest among the movements of the peoples of the southwest. Yunnan and Indochina, although spacious and thinly populated as stated, have their arable areas in the mountains already occupied by the Lolo and other hill people. When the Miao arrived last they could not find extensive hilly country for living together as a tribe, and were forced to scatter, each to find his own way. Furthermore, being refugees from political turmoil, they lacked organization and definite destinations. In general, depending on hilly areas where they could settle down, they moved farther and farther, and thus their area became increasingly extensive.

/25 cont./

*101 131 133 167 361 Vertical distribution. — What is called vertical distribution refers to the complex topography of Yunnan and Indo-China, for the most part consisting of precipitous mountains and deep valleys and ravines. The peoples who come from various directions are greatly limited by their past geographical environments and look for areas most suited to their needs. The Pai-i live at the bottom of deep valleys. The Lolo mountain dwellers dread and avoid the lowlands. Therefore, the vertical distribution of the southwestern peoples of the various provinces follow definite zones just like the life zones of plants. The old home of the Miao was in Kweichow, about 1,000 meters above sea level on the average. The better mountain slopes in the southwestern provinces were already selected by the various mountain-dwelling peoples who came earlier. The Miao, who came later, could only get to live on the mountain peaks. Therefore their vertical distribution is very high, and they become known as the "Kao Shan Miao /high-mountain Miao/."

/26/

CHAPTER THREE

THE HUMAN GEOGRAPHY OF THE MIAO FRONTIER COUNTRY

131 133 Location. — The sphere of the Miao frontier country, according to the full map of the Miao frontier in Miao Fang-pei Lan /A Look at Miao Defenses/ by Yen Ju-yü published in the twenty-fifth year of the Chia Ching reign period (1820), is within the area bounded by the Yüan Chiang River in the west, the Yu Chiang River in the south, the Ch'en Chiang River in the north, and the Hunan-Kweichow boundary in the east (Illus. 1).[1] This area is bound by water on three sides in the north, east, and south, and screened by high mountains in the west, forming a natural area (Illus. 2).[2]

[1] [See cat. 116, pp 48a-d, - ANALYST]
[2] [" " " p48e - "]

2:Ling & Ruey--48a E-5 (1933) 1947 AE5 Miao AE5.

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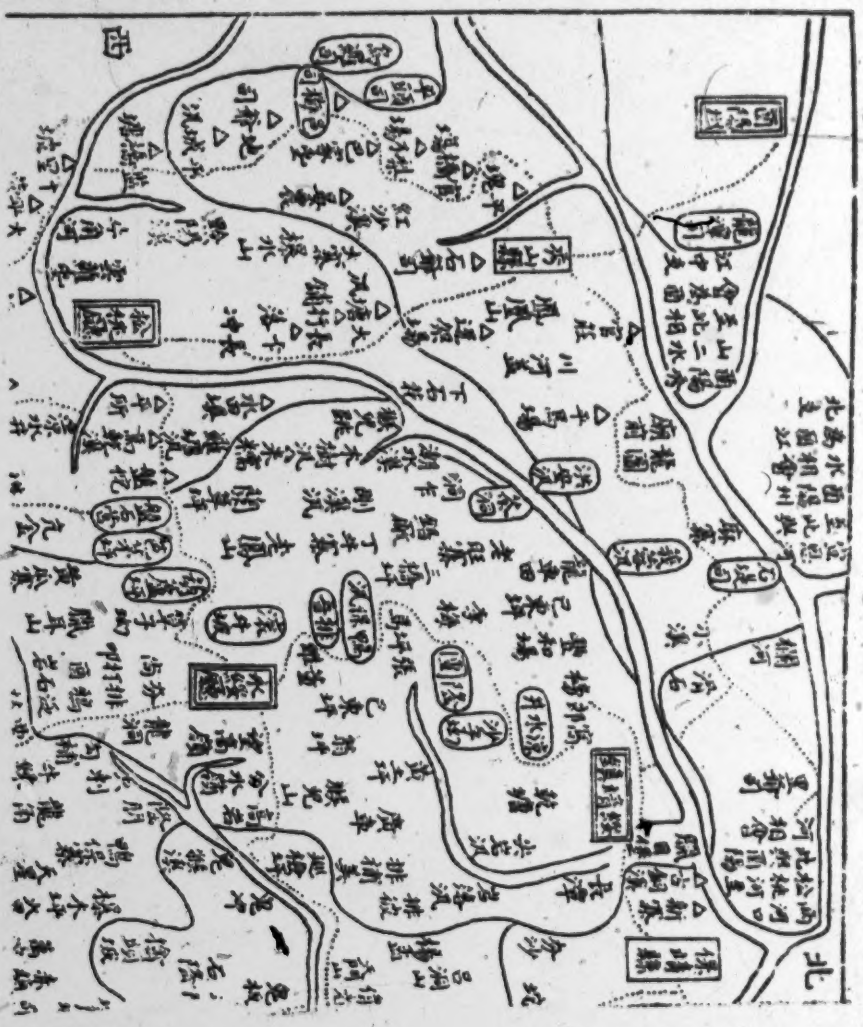
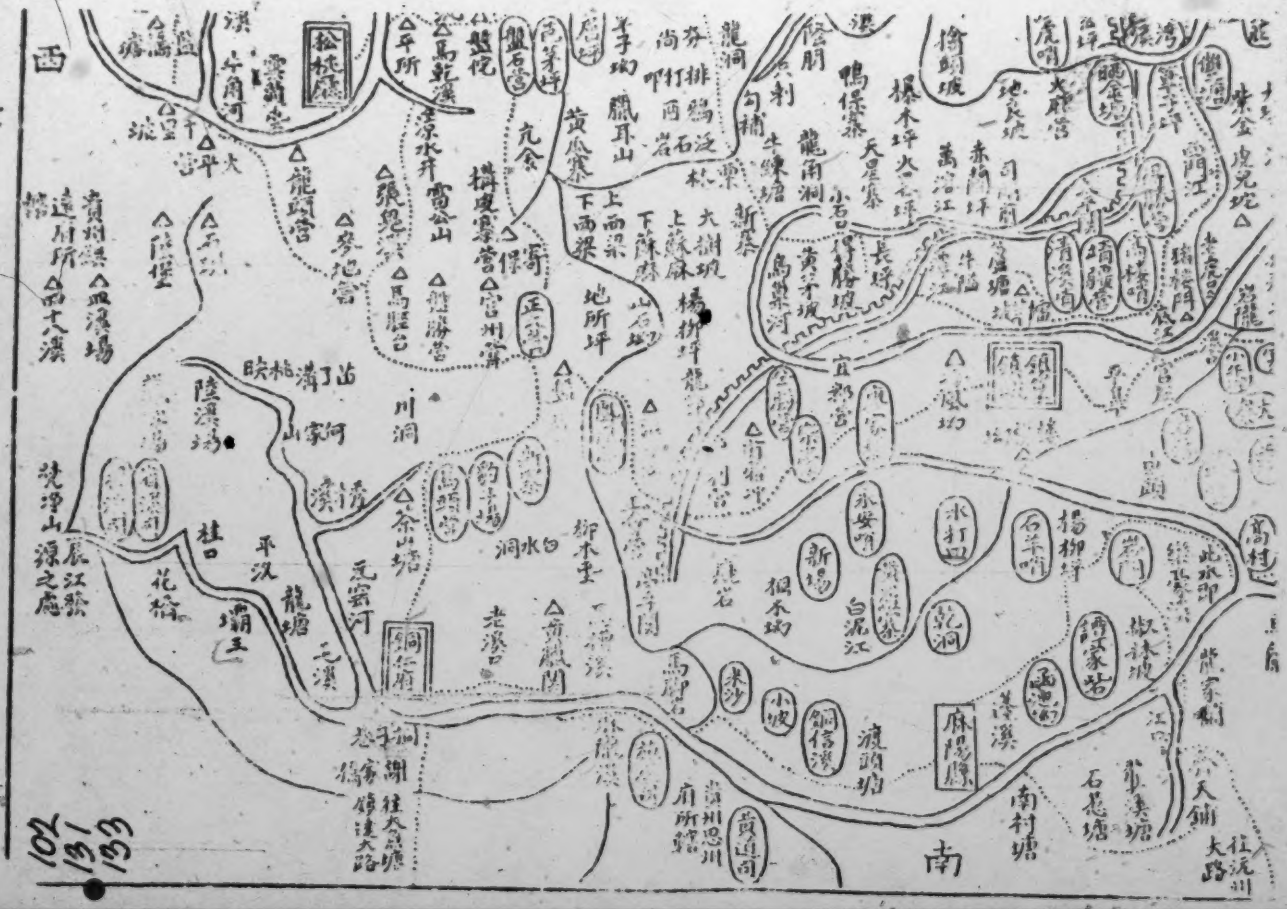


Illus. 1. Full Map of the Miao Frontier (according to Miao Fang-pei Lan by Yen Ju-yü)

Lower left

2:Ling & Ruey--48b E-5 (1933) 1947 AE5 Miao AE5



Upper right

2:Ling & Huey--48c E-5 (1933) 1947 AE5 Miao AE5

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Lower right

2:Ling & Ruey--48d • E-5 (1933) 1947 AE5 Miao AE5

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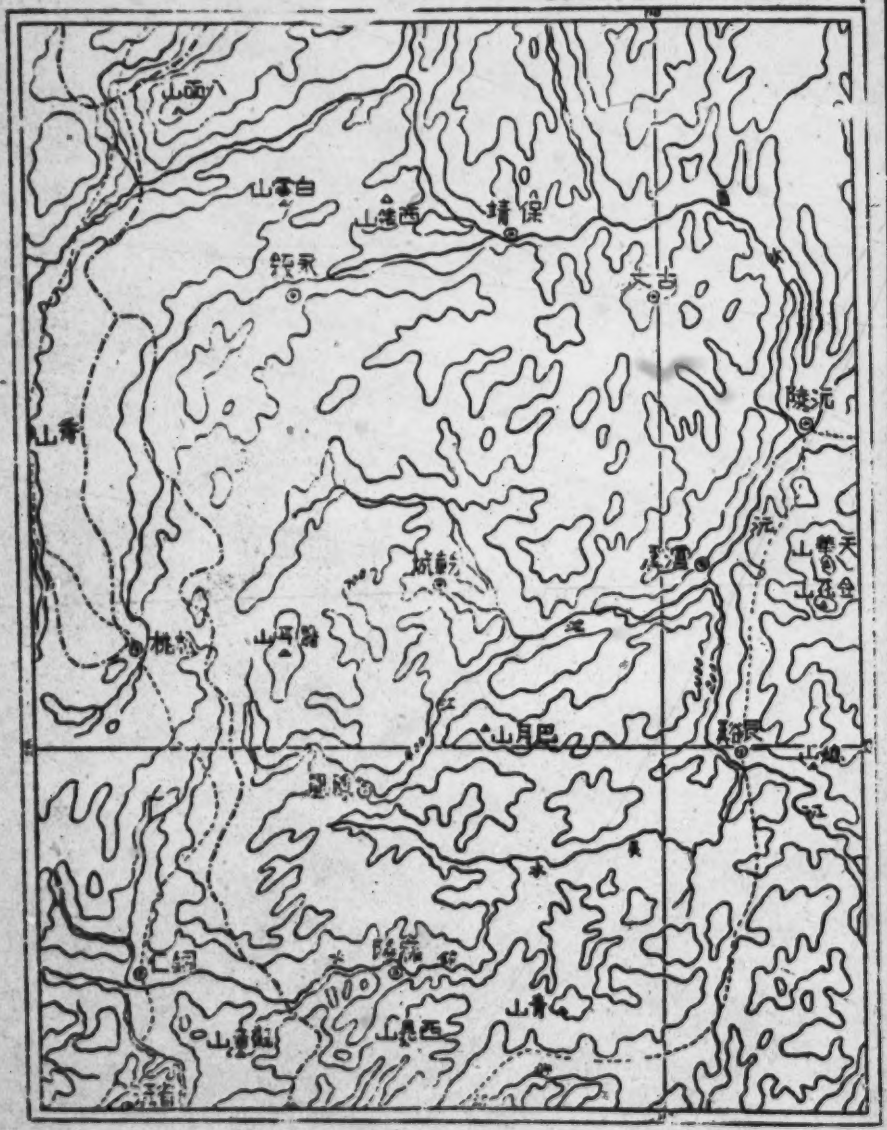
2:Ling & Ruey--48e E-5 (1933) 1947 AE5 Miao AE5
Central China AF14



Illus. 2. Sketch Map of the Topography of the Miao Frontier

2:Ling & Ruey--48f E-5 (1933) 1947 AE5 Miao AE5
Central China AF14
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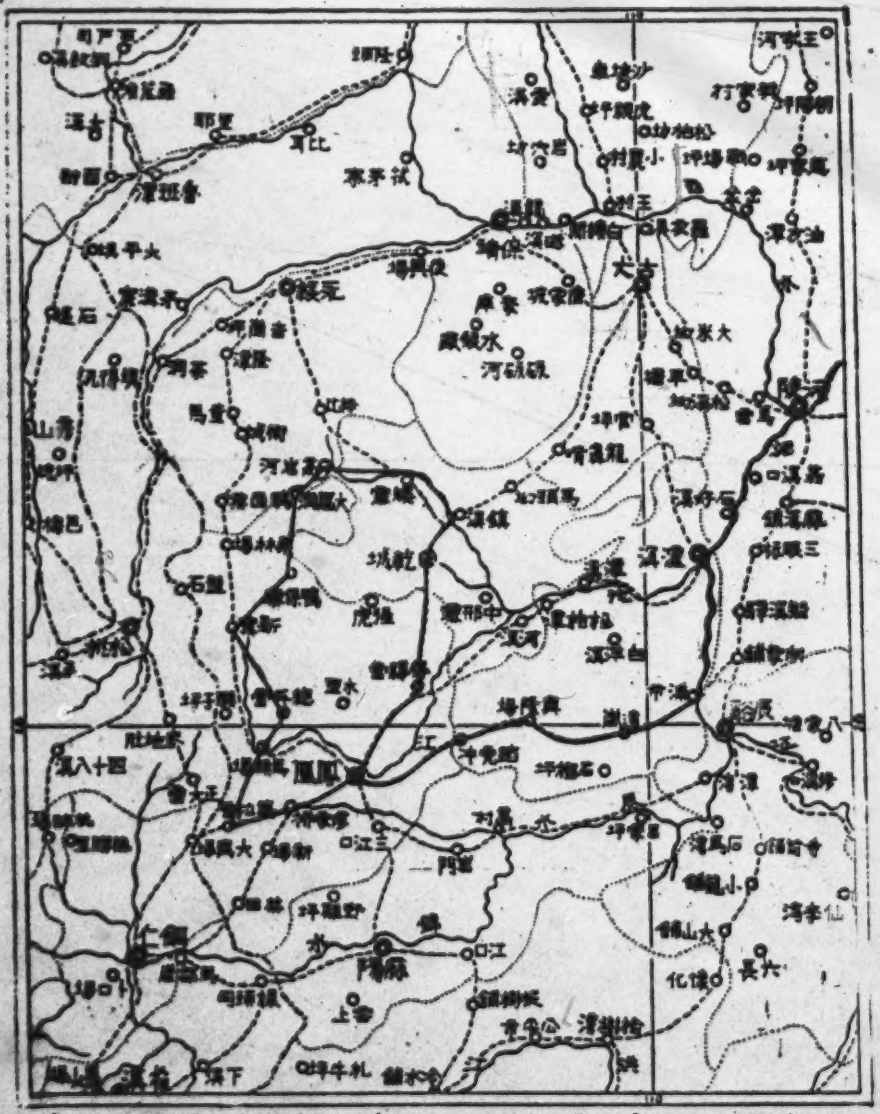

— Provincial Boundary ····· Hsien Boundary ---- Highways
Lines of the Investigation

Scale 1: 500, 000

Illus. 3. Map of the Lines of the Investigation in the Miao Frontier

/29 cont./

133 reaches Yen-meng and Ch'e-t'ou where the Yu-lo Ch'i, the Huang-an Ch'i, and the T'un-szu Ch'i tributaries joint it from the west. Finally it flows past Shih-yang-shao and enters Ma-yang-chiai, and reaches Kao-ts'un, where it empties into the Ch'en Chiang River.

[131] Topography. (Illus. 2). — Topographically, the Miao area may be divided into two natural regions. The northwestern section can be called the La-erh plateau region; the southeastern section is the region where the rivers flow down. Although the plateau rises about 700 kung ch'ih above sea level, on it there are a great many small basins, with many springs and ponds [192] good for irrigation. The Miao call such small basins p'ing /a plain/, t'ang /a pond/, or ch'ung. The best known among these is the Pao-mu-ying-p'ing, about 70 li north /30/ of Feng-huang-ch'eng /city/. Surrounded by mountains, this level area measures five to six li in length and three to four li in width, [312] and has seven or eight spring-fed ponds, supplying ample drinking water. It is the largest basin on the plateau. Ya-pao-chai (Illus. 7),[1] situated in the Ya-pao-shan mountains, about 98 li [433] north of Feng-huang-ch'eng, is very high and cold. It has [241] several fish ponds and produces rough rice and yams. In 1795, [648] when the Miao revolted, the headman, Wu Lung-teng, whose family had lived there for generations, was entrenched there. The above two places are the largest among the basins on the plateau. There are countless small basins /p'ing and ch'ung/. [312] There are numerous wells and springs in the mountains, wells being found even on the peaks. The "Yao K'ao" section of the Miao Fang-pei Lan states: "Fifty li southwest outside the city is Ma-an Shan /"Horse Saddle Mountain"/, which is about eight or nine li in height, is very steep, and resembles a horse saddle in shape. On top of the mountain there is a well that never [312] goes dry. On the mountain there are pockets where there are irrigated rice fields. It is a strategic point for the uncivilized Miao to defend." The La-erh plateau is dotted with Miao [361] villages and settlements because of its level places /p'ing/ and wells and springs, and there the Miao people thrive.

1 [see cat. 114, p55 - ANALYST]

M /30 cont./
133 In the region where the rivers flow down, the hills are less steep than in the plateau area. Both sides of the rivers can be made into terraced fields, and the water from the rivers used
M for irrigation. Further, the rivers are navigable by small craft,
[487] thus making communication relatively easier, and the Chinese have migrated here.
M
●131, The two regions referred to above can be demarcated by
648 the ruins of the boundary wall erected under the Ming dynasty.
C Miao Fang-pei Lan, Shu Wang Lu /Detailed Old Records from
712 the M.F.L./, states: "In the forty-third year of the Wan Li
648 reign period (1615 A.D.) the Ping-pei Ts'an-cheng /Administra-
6 tive Officer of Military Preparedness/ at Ch'en and Yüan rivers,
563 Ts'ai Fu-i, reported that because the garrison outposts were so scattered and the Miao roads so rugged, it was difficult to defend against Miao incursions. He requested the appropriation of some 40,000 in gold currency for the erection of an earth wall, from T'ung-jen down to Pao-ch'ing, winding along the mountains and the streams for more than 300 li. Thus the border was made relatively secure. Again, during the second year of T'ien Chi (1622 A.D.), the assistant commissioner of the circuit of the garrison at Ch'en and Yüan rivers, Hu I-hung ordered Teng Tsu-yü, a guerrila commander, to add another 60 li of wall from Chen-ch'i-so to Hsi-ch'üeh-ying." The ruins of this wall start from Wang-hui-ying and T'ing-tzu-kuan in the southeast corner of the Miao area and proceeds northeast, ending at Hsi-ch'üeh-ying, dividing the Miao area into the southeast and the northwest regions. The building of the boundary wall under the Ming dynasty was not intentionally based on the topography but rather in accordance with the limits of Chinese colonization in the Miao area. The Chinese first occupied the region where the rivers flowed down in the southeast, and the Miao retreated to the La-erh plateau, defending themselves behind its natural advantages. The Chinese and the Miao were already divided
M according to topography (Illus. 2, 8) some 300 years ago. The
131 frontier wall of that time, although serving as a boundary line
648 between the Chinese and the Miao, became at the same time a
[see cat. 116, pp48c and 56a - ANALYST]

/30 cont./

●131 line of demarcation between the two natural regions. So today
648 the actual area of the Miao is northwest of the boundary wall,
[161] limited to the La-erh plateau. Although the Miao area is not
[167] a barren wilderness, the area is small and densely populated, with a high birth rate leading to population pressure, which has led the Miao to invade the southeastern region. Therefore, whenever there is a Miao rebellion, the whole area /Illus. 7 on p. 31/ /32/ is occupied by them. The territorial limits designated by Yen Ju-yü as the Miao area is not entirely without reason. The Miao regard this area as their native land, and they seldom exceed its limits even in time of strife.

132 Climate. - Due to the lack of meteorological records the
[114] climate in the Miao area cannot be accurately described. The authors kept such records along the way during their travels, but they are the data of only a short period and do not represent the climatic conditions of the whole area. We observed that due to the difference in altitude the temperatures of two points within a short distance could be quite different. For instance, according to our record the temperature at Ya-pao-chai on June 10, 1933 at 1:00 P.M. registered 24.5° centigrade, but at So-li, Kan-ch'eng it registered 27° centigrade on June 13
[361] at 1:00 P.M. Ya-pao-chai is situated on the plateau, 850 kung ch'ih above sea level, and therefore is cooler, whereas So-li in the region of downstream river valleys, only 270
[164] kung ch'ih above sea level, is hotter and damper. Formerly, before the opening of the Miao area, it was a malaria region. On the plateau young rice plants for transplanting have grown only to a height of about one ch'ih by mid-June, whereas in the low river valleys it has already grown to two ch'ih, apparently on account of the different climates. Regarding the climate in the four seasons, the Miao Fang-pei Lan in the "Feng-su K'ao /Study of Customs/" section has this to say: "The climate of the four seasons within the Miao area is different from China Proper. Thick fog frequently enshrouds the place, clearing slightly at noon. When the fog is thick, men and animals cannot see each other even face to face, and it is difficult to move

2:Ling & Ruey--56a E-5 (1933) 1947 AE5 Miao AE5

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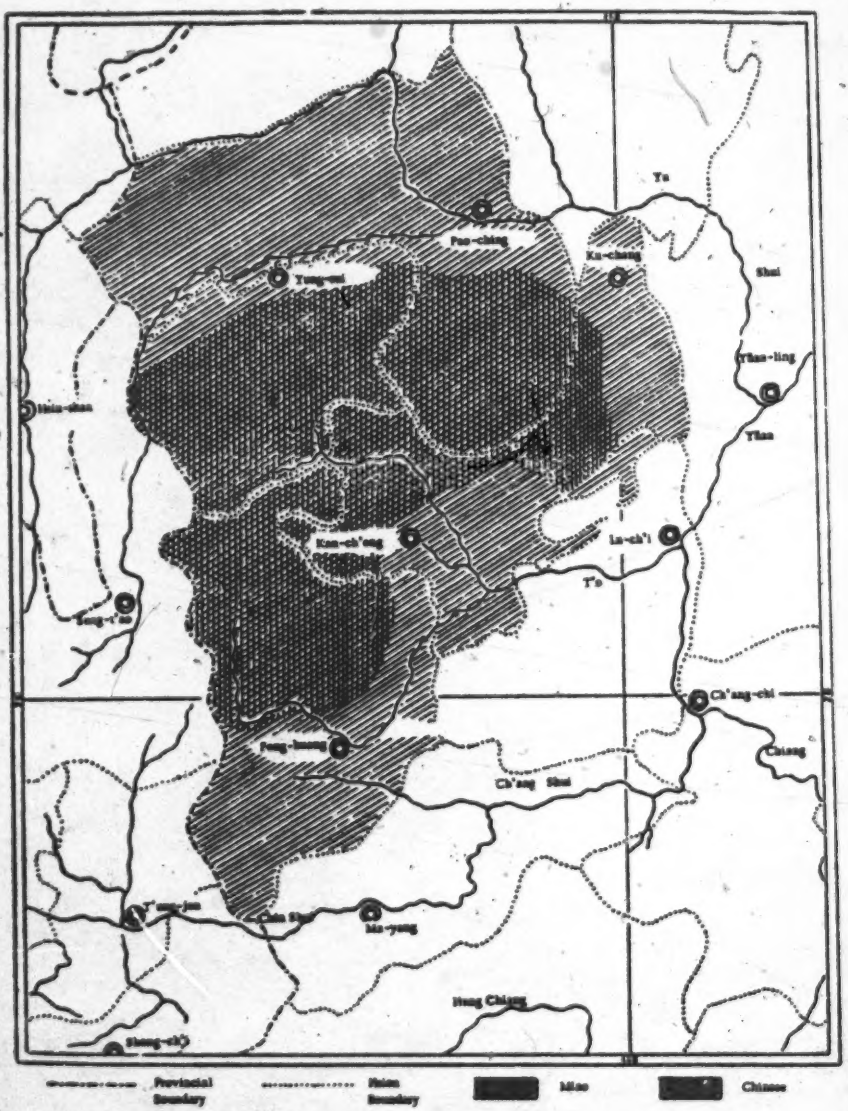

Illustration 8. Map of the Distribution of the Chinese and Miao in the Five Hsien of Feng-huang, Kan-ch'ang, Yung-sui, Pao-ching, and Ku-chang.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

173 **Tradition of Origin.** According to Miss Li,[11] with whom I made my first visit to a Cowrie Shell Miao village, two places were mentioned as the original home of the Cowrie Shell Miao, Kiangsi and the Pearl River, where, one man said, they were known as Hai (Sea) Miao. The head of the family in which I lived insisted that their ancestor was a Chinese (Han-jen) by the name of Lei who migrated voluntarily from Chu-shih-hang in Kiangsi with his wife and settled in Ting-fan Hsien. As the descendants of their sons increased in number they adopted other Chinese surnames and his own family, my informant suggested, might be called Yang Lei Chia (the Yang branch of the Lei family).

●131 **Present Distribution.** They are now to be found chiefly in the three *hsien* of Lung-li,

[11] T'ao Yün-kuei, 1939.

[11] T'ao Yün-kuei, 1939.

[8c]

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

THE COWRIE SHELL MIAO

[131] [491] Kuei-ting, and Ting-fan, a region of many mountain valleys at an average elevation of three to four thousand feet. A motor highway crosses the first two of these *hsien* from Kweiyang east; a second runs from Kweiyang south to the *hsien* city of Ting-fan. There are some Cowrie Shell Miao in the cities, but most of them live in mountain villages, reached by stone roads or mountain paths suitable for travel on foot, on horseback, or by sedan chair only, and are engaged in agriculture. The center of their distribution is approximately where the three *hsien* come together. There has been no accurate census of this ethnic group. Small settlements of Chinese and villages of Chung-chia and Cowrie Shell Miao are often found in the same valley. In Kuei-ting Hsien I visited

[10] Lin Yüeh-hwa, 1941. [11] See p. 10.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

one valley which contained Cowrie Shell Miao only. All these peoples attend the same markets and have some social relations with one another. These relations, however, do not extend to intermarriage in the case of the Cowrie Shell Miao, who marry only among themselves. Since they consider themselves descendants of a single ancestor, the Cowrie Shell Miao reckon all other Cowrie Shell Miao their kin, and one finds among them the same degree of unity as among members of a large family distributed over a considerable territory. Members of different villages come together on such occasions as bullfights and market days. They seek their wives from villages outside their own, because a man must marry a woman of a different family surname, and there is usually but one such name to a village. There are thus intervillage relations at weddings, funerals, and other "invitations to drink wine." The largest finite unit is, therefore, the village, which forms part of a larger and less well-defined continuum. The Cowrie Shell Miao as a whole have no political unity and no special leadership. They are simply an aggregation of people who trace their descent from a single ancestor, follow the same or similar customs, and speak a common language.

Family Names. Miss Li [12] listed the following surnames: Wang (王 and 任), P'an (潘), Chin (金), T'ang (唐), and Yang (揚 and 楊). From the records in the office of the *lien pao* [13] of Ting-shui-pa and of Teh-hua in Kuei-ting Hsien I added these: I (易), Lo (羅), and Wu (吳). Usually a village is composed of families, who, with perhaps a single exception, have the same surname.

Physical Appearance and Nature. Although both men and women vary in height, they are generally short of stature. The face is often broad, the nose short with wide nostrils and depressed bridge, and the eyes slanting with a pronounced epicanthic fold. However, I have seen some distinctly "Roman" noses and some with an elevated bridge. I have also seen both round and long heads among both sexes, at all ages, and in the same extended family.

[9a]

[12] See p. 10.

[13] A Chinese political division. One *pao* is ten families; a *lien pao* is ten *pao*.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

General Description. Ting-shui-pa (see fig. 4) is a plateau divide about two miles long and half as wide, with mountains and hills surrounding it. Miss Li said that they told her they called the mountains to the north Cat and Phoenix Mountains, those to the west Elephant and Running Horse mountains, those to the south the Mountain of the Nobleman,

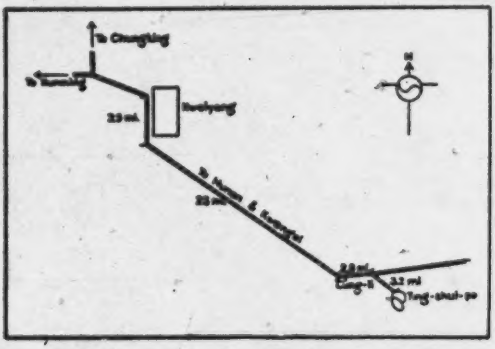

FIG. 3. Ting-shui-pa in relation to Kweiyang.

and those to the east the Mountain of the Pig's Mouth. Our first glimpse of the valley was from the wayside shrine at the top of a pass reached by a gradual, winding ascent from the motor road. About a mile from the pass the road led between high hedges which screened the village vegetable gardens and the large pond from the road. Beyond the pond lay the Cowrie Shell Miao village of Yang-chia-sai (Yang family stockade). The stone road went on. At the further edge of a wood it divided, one fork going straight on into the other part of the valley separated from this one by low hills and beyond to the south. The other ran between the other side of the wood on its left and a group of grave mounds on its right. These grave mounds and bamboo thickets separated the road from a meadow where buffalo bullfights were held. Yet a little way beyond the village another turn, to the

4:Mickey E-8 (1940-?)1947 AE5 Miao AE5

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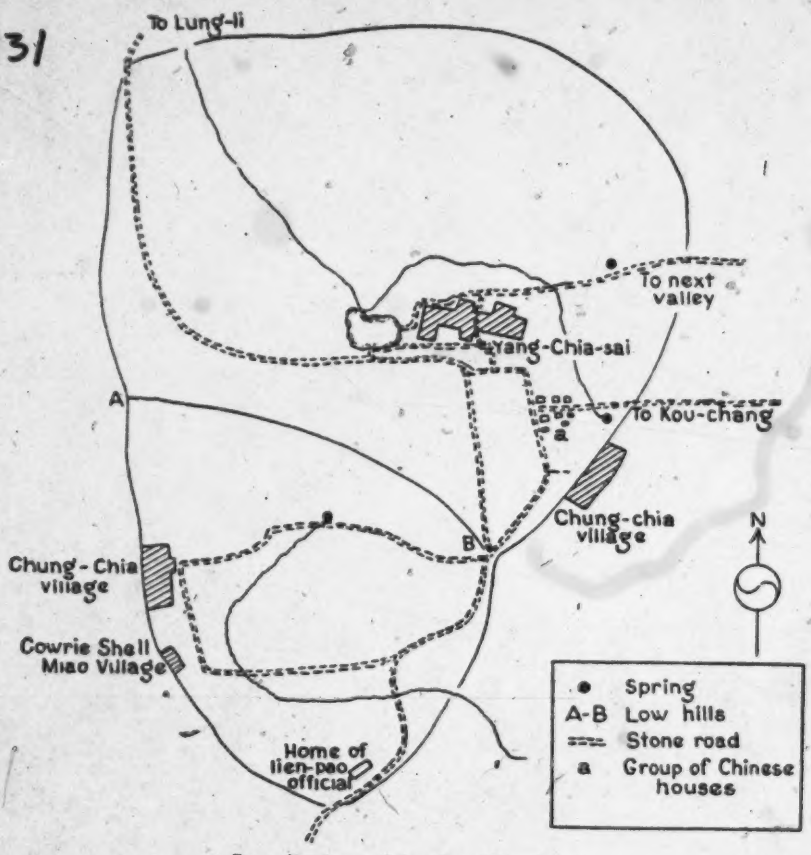

FIG. 4. Sketch map of the valley of Ting-shui-pa.

[13a]

566 it was said, the departed spirit of the victim of this atrocity.

Such, then, are some of the conditions under which the Miao lived. Round their necks were the millstones of ignorance and oppression, and humanly speaking, they could never climb higher. They were chained in the Slough of Despond.

• 131 489 [423] And now let us travel to Miao-land, where these men and women dwell, a people who are amongst the most needy in the world. "Miao-land" is not a stretch of country where you will find Flowery Miao exclusively, because the Miao do not possess land. Miao-land is a section of China inhabited by a preponderance of Chinese, patches of Nosu and, in less accessible regions, large communities of Miao.

Embarking on either a French or a British steamer in that most beautiful harbour of Hongkong, we will slip down the China coast and after two, three or four days glide gently up the delta of the Red River into Haiphong. Here we will board a train which, after chugging for three days (at times the gradient is so steep that one feels that by leaning forward one could help the puffing engine), the train will deposit you in Yunnanfu, the capital of the province of Yunnan. The Tonkin-Yunnan railway, with its ascending slopes, its dauntless bridges, its viaducts and tortuous tunnels, is one of the engineering feats of the world of which the French nation may justly be proud. Kunming (Yunnanfu) is the terminus, but our

131 489 destination still lies from ten to twelve days farther north. The first day's journey may be made by recently introduced motor buses, but the last nine days must be travelled either in a sedan chair or on the back of a Yunnan pony. Yunnan ponies are wonderful beasts, being as sure-footed as goats. If you are particularly energetic you might walk. It is a charming, picturesque journey running over wild wooded hills, down beautiful valleys, past smiling landscapes. At one point the mountains rise to more than ten thousand feet above sea-level, and along this route you see China as she has been for centuries—there have been but few changes. Each day you travel twenty-five or thirty miles and then rest at some little wayside inn, where you meet with a great deal of kindness. Naturally, these inns are neither so comfortable nor so sanitary as modern European hotels, and in summer they are always, in one sense, overcrowded. One hears a good deal these days of China's teeming population; you come into close personal contact with it in those inns and a tin of Keating's Insect Powder comes as a boon and a blessing to men. The historian Gibbon was amused by the Emperor Julian's boast that "his beard was populous". In some of these remote Chinese inns within an hour of retiring for the night the whole body can be populous. On such a journey one meets with amusing experiences. One night in such an inn a Chinese servant was arranging the missionary's blankets on one of the Chinese roughly made wooden bedsteads which was provided. A coolie

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

123 of Na Kw'a Tai Lo, meaning great and kindly teacher. It is my hope that this study will contribute to a better understanding of the Ch'uan Miao.

I. INTRODUCTION

133 South of Suifu in Szechwan Province, on the borders of Szechwan, Kweichow and Yunnan, the mountains rise to an 487 altitude of from three to six thousand feet. There are many high peaks, precipices, perpendicular or overhanging cliffs, forests, waterfalls, natural bridges, and streams disappearing into the mountainsides and reappearing far away. While the roads between Chinese towns and villages are generally paved with stone slabs, many of the roads are narrow footpaths, sometimes steep and dangerous, winding up the mountainsides or through the fields and forests. This is the home of the Ch'uan Miao people.

161 This ethnic group, which is generally called a tribe, includes about one hundred and fifty thousand people. They 131 are found as far north as Kunghsien 珙縣 and Ch'angning 長寧, about one hundred *li* east of Yung Ning 永寧, as far south as Ta Kuan 大關 in Yunnan Province, and as far west as Sui Chiang Hsien 綏江縣. In the same region is a much larger population of Chinese, for the Ch'uan Miao do not live in a territory by themselves but are interspersed among the Chinese people.

142 These people resemble the Chinese in having a light, olive-brown skin and very little hair on the face, but they differ from the Chinese in West China in being slightly shorter in statue and in having a less evident epichanthic fold or Mongolian slant to the eyes; there are greater physical differences between the Ch'uan Miao and the Lolos (Nosu) and Tibetans.

192 Below is given a very brief comparison of vocabularies. From Samuel R. Clarke[1] I have borrowed all, with two or three slight changes, except the Ch'uan Miao. The romanization is that of Clarke and as far as possible, I have made the romanization of the Ch'uan Miao words correspond for similar [197] sounds. A comparison of the languages and of the social and religious customs, makes it evident that the Ch'uan Miao are a branch of the Miao-Yao Group and of the Mon-Khmer Family.[2]

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1. S. R. Clarke: Among the Tribes of South West China, pp. 307-315. Morgan and Scott, London, 1911.
2. H. R. Davies: Yunnan, pp. 331-347. Cambridge University Press, 1909.

[2 cont.]

101 175 Afterwards, due to increases in population, the Chinese began migrating southwestward to live side by side with the Miao-I. But Chinese maladministration, which alienated popular support, caused the Miao-I to become rebellious from time to time. [648] Even today, they remain a serious problem in the southwest. 000 So if we recognize the origin and history of the Miao and I, as well as their intimate relations with the Chinese, all being the same descendants of the Emperors Yen and Huang and belonging to the same racial stock, then today at the height of the war of resistance [the Sino-Japanese War] for the survival of the great Chinese nation, the Miao and I can take their rightful place among all the ethnic groups of China to march shoulder to shoulder to the battle front, to prosper and to perish together.

[3] 2) Population. The Miao and I who are distributed 131 161 over a large area in the southwest of China have a history of several thousand years, and their joint population totals more than 20,000,000. Here the term southwest refers to Kweichow, Yunnan, Szechwan, Sikang, Hunan, Kwangsi and Kwangtung. In these provinces there are scattered the Miao and I tribes. Kweichow, being a "Man" territory in ancient times, is especially known as the headquarters of the Miao and I. Among the 82 hsien in Kweichow, the Miao-I are found in 60 hsien, in which they are extensively distributed. There are no accurate figures on the population of the Miao and I in Kweichow. According to the estimates of the Kweichow Provincial [Kuomintang] Party Headquarters more than one-third of the total population of Kweichow are Miao and I. But, according to the estimates of Tao Lü-kung and Yang Wen-hsün in the Chung-wai ti-li ta-ch'üan [Complete Chinese and Foreign Geography], the Miao-I comprise three- fourths of the total population, the Chinese being only one-fourth.

The total population in Kweichow is about 11,216,400, of 161 whom, according to the foregoing estimate, 8,412,300 would be Miao and I. But these two sets of figures are both exaggerated. According to my own estimate, about 40 percent of the population in Kweichow are Miao and I, so that they will be in the 000 neighborhood of 4,000,000. With such a large population in

[14 cont.]

to consolidate them, to advance their civilization, to improve their living conditions, to plan for their welfare and to alleviate their sufferings. The eighth article in the Declaration of the Fifth National Convention [15] says: "All political policies should be made for the welfare and in the interest of the local inhabitants." It is also hoped that our Miao-I compatriots will realize our mutual racial interest in the face of enemy aggression. Only by rising and resisting the enemy will we be able to ensure our ultimate freedom.

(First published in the Tung-fang tsa-chih [Far Eastern Miscellany], Vol. 27, No. 16, August 15, 1940.)

[16]

General Conditions of the Short-Skirt Hê Miao in Kweichow

Wu Che-Lin

1. Introduction

The Miao-I people in Kweichow occupy at least forty percent of the total population of the province. Except in the area north of the Wu River, where the population is entirely Chinese, the Miao-I are in a great majority in all rural communities farther away from the cities and larger villages, in which the Chinese mostly congregate. But these 4,000,000 to 5,000,000 Miao-I people are different in languages, customs, and costumes as well as in cultural background. Therefore, their names (given them by the Chinese) total more than a hundred, such as the Ch'ing Miao, the Hê Miao, the Pê Miao, the Hung Miao, the Hua Miao, the Chang-ch'ün Miao, the Tuan-ch'ün Miao, the Ta-tieh Miao, the Ku-lan Miao, the Hua-ch'un Miao, the Chung-chia, the Sui-chia, the Tung-chia, the Ts'ai-chia, the Tung-chia, the Chi-tou, the Mu-lao, and so on. The Tuan-ch'ün

[16 cont.]
131 Miao [short-skirt Miao] is a branch of the Hê Miao, distributed
101 over a very extensive area in southeast Kweichow at Hsia-chiang, Yung-chiang, Chien-ho T'ai-kung, Tan-chiang, Pa-chai, Lu-shan and Ma-chiang. They total about 40,000 to
[161] 50,000 people. Although they have among them more or less the same costumes, customs and language, their cultural levels vary to a large extent. The present article deals only with those Short-Skirt Hê Miao who are located in the region contiguous to Lu-shan, Ma-chiang, Pa-chai and Tan-chiang, and may not be representative of the entire group.

2. Costumes

[17] A common method to distinguish the various tribal
101 groups among the Miao in Kweichow is by the style of their
291 women's dresses, because the men's are generally similar to those of the Chinese farmers. The women's costumes, however, still retain their original native style. The so-called Ch'ing Miao [blue Miao], Hê Miao [black Miao], and Pê Miao [white Miao] are distinguished by the colors of their womenfolks' clothes, which are either predominantly blue, black, or white. The
291 Short-skirt Miao is one group of the Hê Miao, their women's clothes being uniformly black. They are called the Short-skirts because their skirts are shorter than those worn by the other groups. In fact, aside from the length of the skirt, the other parts of their costumes are quite different too. To describe,
362 we start from the head. First of all, they never use make-up, but their hair is always well-trimmed and shiny. They often
[515] wash their hair by the river bank and afterwards apply tea-seed oil to give it a glossy finish. They comb their hair backwards first and leave a bang of about two to three inches falling down on the forehead in the shape of a small black umbrella. On the crown the hair is coiled up in a chignon and fastened by a small wooden comb three inches long, rather like the headgear of a Japanese woman.

[130 cont.] Regarding the various Miao
101 and Man tribes, the Ch'ien-shu [History of Kweichow] has this to
130 say: "Who are the Sheng Miao? The Ku-lin at Ting-fan, the Ch'iu-ku at Hsing-lung, Ch'ing-p'ing and P'ien-ch'iao, the Tzu-chiang at Tu-yün, the Ch'iu-hsing and Ch'iu-ming at T'ien-pa, the Hê Miao at Cheng-yüan, the Hung Miao at T'ung-jen, the Yang-tung and the Lu-han at Li-p'ing are all Miao." As the nature of these Miao people was ferocious, the Manchu government was very much [131] worried and put them all in the same category as the Sheng Miao. Today, the original settlements of the Sheng Miao cannot be traced with certainty even after extensive investigations in the Miao area by the writer of this article. The Miao in the above stated areas have all been assimilated and are no longer called Sheng Miao. Actually, there is only one remnant Sheng Miao group left. When the writer went to Hsia-chiang hsien in the southeastern corner of Kweichow, he discovered a group of genuine Sheng Miao. The ch'ien-nan
[113] chih-fang chi-lüeh [An Official Report on South Kweichow] compiled by Lo Jao-tien, Provincial Treasurer of Kweichow during the Ch'ing Dynasty, has the following to say regarding the Sheng Miao in the Hsia-chiang area.

"At Hsia-chiang there is a group of Sheng Miao, generally considered good-natured, weak and easily cheated, who are always taken advantage of by the Hung Miao at Ch'u-nan and Yung-feng. The Sheng Miao cultivate the highlands, and are more ignorant and primitive than those at T'ai-kung and Ch'ing-chiang. When they sell their fields they use carved wood [as a sort of contract].

The name Sheng Miao, of course, is given by the Chinese; but without their sensibility being hurt they call themselves "ta-meng-niu," the Miao word for "Sheng Miao." The name, however, conveys more or less an idea of contempt. Sometimes they also call themselves "ta-meng-feng-pai," meaning the "High-slope Miao." This indicates their residence on the high ground. According to the writer's findings, Kao-p'o Miao [High-slope Miao] is another name of the Hê Miao. The Sheng Miao at

131 [131 cont.]
101 Hsia-chiang are also known as Kao-p'o Miao. There are quite a
[184] few differences in language, costumes and customs between them, but in racial affinity they are the same as the Hê Miao. The area distribution of the Hê Miao in Kweichow is rather extensive, and the hsien districts in the southeastern part of the province all have traces of the Hê Miao. Under the general name of Hê Miao, there are a number of sub-divisions, which, according to the writer's findings, include the Chang-ch'ün Miao, the Tuan-ch'ün Miao, the Hua-i Miao, the Kao-p'o Miao, the Hê-i Miao, the Lao-hê Miao, the Pa-chai Miao, the Shan Miao and the Sheng Miao. The Sheng Miao at Hsia-chiang are the most backward and primitive among the Hê Miao.

Hsia-chiang is the farthest hsien district in Kweichow on
131 the border of Kwangsi province. The hsien recently has been
133 divided into three administrative areas, the third area being the concentration point of the Sheng Miao. [132] It is surrounded by a river of one hundred li, forming a natural barrier with the other areas. This river is called by the Sheng Miao "wu-niu," meaning a river belonging to the Sheng Miao. As the Sheng Miao within the third area never mix with the other groups and have always been an independent community, so the Chinese call the third district the Sheng Miao area. It consists of a long and broad strip of territory in the western half of Hsia-chiang, surrounded by high mountain cliffs and huge bamboo groves, forming a continuous and impassable barrier with only two entrances at Tsai-pien and Tung-lang, both narrow paths like sheep intestines. The backwardness of their civilization is due to such geographical isolation and their living conditions cannot be other than primitive.

The area of the Sheng Miao, according to their exaggerated account, extends to 9,000 li, but actually the area is about 200 [sq.] li in length and width. It is a mountainous area, the highest peak at Teng-k'ung-ming-t'ang being 2,000 meters, and the total population about 10,000. The writer has visited altogether
361 101 Sheng Miao villages of all sizes, the largest being Chia-lu, Chia-mien, Chia-ya, Chia-lung, Chia-wêng, Cheng-yu, Tang-wêng and Chüeh-ts'ai-p'ing, with about 100 families in each.

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5

CHAPTER XIX

INTO THE MEO COUNTRY

101 131 In the sense that least is known about them, the Meos are the most mysterious of the twelve principal races of Indo-China. This Mongolian people is to be found at altitudes higher than 3000 feet over the whole of Indo-China north of the 21st parallel of latitude. They are utterly incapable of bearing, even for the shortest time, other than cool and temperate climates. Being self-supporting, they rarely come down to visit the markets of the plains and valleys, and when obliged to cultivate fields below the 3000 feet line, they always return to their villages to sleep.

175 The Meos' territorial aspirations are purely vertical. By their disastrous method of cultivation, which completely exhausts the soil in a few years, they have been forced steadily southwards from China. In migration, as in the year 1860, when they crossed the frontier of Indo-China, they will fight their way savagely and effectively across low-lying country, only to split up and disperse immediately the mountains are reached. An ethnographical map of northern Indo-China is pock-marked with groups of Meos. Since 1860 they have travelled about 400 miles and are now filtering slowly southwards down the Annamite Chain, where from time to time a new group is reported on a mountain top. They are said to have been attacked in recent years by government forces in northern Siam, but it is unlikely that anything short of extermination can stop their slow, silent movement through the mountains. Europeans who have studied them superficially believe them to be of Esquimaux origin; a theory which is offered to explain their horror of warm climates. These authorities report that they possess legends of eternal snows and of arctic days and nights. But the short description published in 1906 by Commandant Lunet de Lajonquière says nothing of this, and no other scientific account of the Meos has appeared.

[147] [Blank page in original text.]

[148] CHAPTER IV

THE "MÉO" GROUP

[149] CHAPTER IV

THE "MÉO" GROUP

101 13 The name "Méo" is applied to the peoples of a very characteristic type which inhabit the highest regions of Upper Tonkin.

The Chinese call the "Meo" "Miao-tseu," while often including them in the general designation of "Man" (rude barbarians).

In their dialects the "Méo" designate themselves by the name of "Mung."

[161] In Tonkin, the various "Méo" tribes form a total of about 40,000 individuals, of whom the densest groupings are located in the regions of Dongvan, of Pakha, and of Muongkhuong where they constitute the majority of the population.

Other relatively important settlements of "Méo" are also found towards Upper Laos.

167 [175] Like the other groups previously studied, the "Méo" have their origin in the mountainous regions of the south of China, from which they have been pushed back little by little towards the south by the Chinese pressure and expansion. There still exist in Yunnan and in Kweichow very important groupings of "Méo" whose numbers it has been impossible to estimate, even approximately. These groupings appear to have conserved a certain independence in the high valleys and mountains which form their habitat but continue to undergo the migratory movement which is pushing them towards the south.

131 167 175 The groupings which have settled in Tonkin, while following the various mountainous ridges, have little by little spread themselves the length of the north and northwest frontiers as far as the great Annamite chain of mountains. This movement of [150] migration has most often taken a peaceful form, but several cases of violent invasion are reported, notably in the region of Dong-van at the beginning of the nineteenth century and towards 1860.

Y40 AE6
M140 AE5

773 They know the legend of the flood which they end in a special manner: "The young sister married to her brother was sterile, and a spirit gave her eight beans so that by eating one bean each year she might have eight children. Overcome with happiness, she swallowed them all at once and was soon the mother of eight twins who were the founders of the eight Pa Teng families."

000 /128/ /A photograph entitled "Meo flutist" appears here. --Translator/

/129/

CHAPTER VII

THE MEO ETHNIC GROUP

Section 1

The Meo--Their Name--Their Origin and Immigrations. --Their Favorite Habitat

M
101 The Meo are called by the Annamese by the name Man Meo (wild cat). The first of these words is the one under which they mingle all the mountaineers, and the second is applied especially to those who dwell on the highest peaks and have the reputation of climbing like cats. It seems preferable to designate this ethnic group simply by the second word and exclude the first. It will be better to reserve the latter for the Yao in order to avoid confusion between these very different groups. The Chinese call them Miao tse and they call themselves Mong.

M
161 Their number may be estimated at 7 percent of the total population of the high region of Tonkin. The most important settlements
131 where they live are located: 1) on the Chinese frontier between Dongvan and Quanba, between Pakha and Muongkhuong; 2) on the right bank of the Red River, between Nghialo, Van Bu and Tu Le;
M and finally, 3) on the Black River, to the north of Vau Yen.

175 They immigrated into Tonkin relatively recently. At first they
167 migrated in two masses which invaded the Tonkinese mountains, throw-
131 ing everything into disorder during their passage, one mass at the beginning of the nineteenth century, the other about 1845, at the time of the Tai Ping rebellion. Tribes coming down towards the south, family by family, following the crests of the mountains, have

Miao AES

continued slow infiltration since that time. The second migration occurred in the form of a /130/ violent invasion whose floods descended as far as Phuyenbinh on the borders of the delta. The Meo, pushed back by the Annamese mandarins and also by the heaviness of the climate of the valleys, which they were unable to bear, withdrew towards the upper Claire River and settled upon the plateau of Quanba and of Dongquan. Here they made the peaceable inhabitants tremble under a yoke of domination which was as brutal as it was ephemeral. An enlightened individual named Sioung made himself noticed among the Meo because of his prodigious agility. He struck the imagination of his kinsmen by jumping in a single leap to the top of a mass of furniture that he had piled up several meters high, and proclaimed his own royalty from the top of this improvised tower supported by spirits' protection. From all of the areas roundabout they came to the mountain of Tang Chang (between Yenminh and Quanba) bringing him presents. Sioung became recognized as king under the title of Choen Tien, and had a palace built for himself surmounted by a tower called Long Vei (the dragon's throne). The Man and Nung joined with the Meo in accepting his rule, but the Tho, persisted in not recognizing him. The "King of the Meo" followed them with his hatred for twelve years. His father-in-law, whose daughter he had killed, resolved to avenge himself by killing this bloody tyrant. He sent ten Chinese friends of his to work as artists in the Palace of Sioung and the man was massacred by them a short time later.

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The Chinese provinces inhabited at the present time by the Miao Tse are Szechwan, Yunnan, Kweichow. Therefore, without fear of error, we may consider these the countries of origin of the Tonkinese Meo and the reservoir from which their infiltrations will continue to flow.

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The Meo ethnic group apparently is subdivided in China into seventy varieties, but the only ones found in Tonkin in groups of any considerable size are the White Meo, Red Meo, and Black Meo. As a matter of fact, this division into varieties is much less important here then among the Yao, where certain features of their customs, certain details in their religious rites, certain words of their language vary from one tribe to another. Among the Meo on the contrary, the differences are reduced to variations in details or in the colors of women's clothing.

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/131/ As we have seen, the characteristic of the Meo is their

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131 /131/ As we have seen, the characteristic of the Meo is their living at high altitudes and their difficulty in acclimating in the lower valleys. In fact they seek to compensate for a lower altitude by a higher altitude. They require a severe climate, which they enjoyed on the high plateau of Yunnan and Szechwan and which they were forced to evacuate. They live especially on limestone peaks, and when some families live at the bottoms of cirques, the altitude of these goes up at least to a thousand meters. They prefer steep slopes where their little house appears to be suspended like a cage on the side of a wall.

Section 2

Physical and Moral Natures

142 147 143 The Meo is short and thick-set, his average height must be about 1.58 meters. He is right to be proud of the name Meo which was given to him by the Annamese as a contemptuous title. As a matter of fact, he climbs like a cat. Along trails where we must use hands and knees, he may be seen going ahead slowly but with supple ease, even though he often is carrying a loaded pack-basket on his back. His resistance to fatigue is very great while he remains above 800 meters altitude, below this he thinks he is in danger of being taken ill in the hot season.

142 157 [461] The Meo has a nearly white complexion, hard and prominent features, brown eyes and hair like all the inhabitants of Indochina, aside from a few unusual specimens with reddish hair and blue eyes. He is as hard-working as the Thai is indolent. More courageous than most of the natives, he would be as dangerous to have as an enemy as he has been useful to us as an ally on certain occasions, such as the conquest of Dongquan in 1893. The Meo woman is not pretty. 562 142 She is a crude country-woman and a hard worker whose sturdiness is incompatible with all grace and style. However, the young women attract one's eye by the freshness of their pink and white faces, the air of health and vigor which they give forth, and their well-developed figures, which are emphasized by their very picturesque costumes. /132/ The high pitch and the weakness of their voice makes it resemble a small girl's. In short, youth and freshness endow the crude woman of the mountain with the same allure as all women. Unfortunately, like her neighbors of the valleys, she is subjected to hard toil in the fields at an early age. Moreover, she marries young and the cares of maternity added to those of house-keeping cause her to lose her shape and to take away her fresh appearance very quickly.

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165 Moreover, the birthrate among the Meo is one of the highest of the high region and it is not rare to see six or seven children about each of their little houses. On the other hand, very high infant mortality operates to slow down the population's rate of increase. It is owing to the winter cold against which the Meo do not protect themselves by closing up their houses better and covering themselves more warmly. Be that as it may, we can foresee that in a more or less distant future, their tribes, no longer able to find nourishment in the mountains where they are settled, and driven along by new immigrations, will gradually come to overflow into the high valleys at less elevated altitudes, and will take the place of the Thai whose birthrate is very much lower.

Section 3

Dwellings

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132 Sometimes Meo dwellings are found at the bottom of a cirque situated on an elevated plateau, as at Dongvan, which is at a thousand meters of altitude, but this is rather exceptional. In fact the Meo prefers to build his cabin on slopes with difficult approaches and near the summit of the mountains. The house usually is built on a small natural spur or platform cut into the side of the mountain, not far from a small ravine which provides him with water with the aid of a bamboo conduit. The roof is of straw or planks laid like tiles, the walls of pise or planks roughly joined, or yet of round logs placed one on the other, the doors wooden and fashioned with an axe. They almost never have windows. For light and air they rely on the interstices between the /133/planks or logs and on one of the gables whose upper triangle is open to every wind. In constucting his dwelling the Meo, who is still so industrious and thoughtful in his other tasks, shows himself to be most shortsighted. By building it with a little more care, and especially by stopping up both of its gables, he would keep away from his little family much of the bronchitis which comes each winter to threaten the lives of his loved ones. We have seen at 2,000 meters altitude and in zero temperature /centigrade/ little youngsters hugging the fire in a miserable wooden cabin with no other clothing than short cloth jackets. They stretched out their bare body and little hands to the flames, while shivering and coughing in a pitiful fashion, and the parents, accustomed to this spectacle, had no

131 idea of covering them or closing up the gable where glacial air poured
342 in.
132 In the rear of the cabin is found a little corridor which separates
342 it from the earthen wall hewn into the mountain. The front is provided with a narrow veranda where horses are stabled in stalls enclosed by round logs.

342 The interior of the house, which rests directly on packed
356 earth, is usually divided into three compartments. In the first is the
352 kitchen where the women habitually work. The cooking-ranges are of clay and are very large. They serve not only for cooking food for the family, but also to prepare the vegetable pastes which make up food for the farmyard animals. The household implements and the various agricultural tools are likewise kept in this room.

The one in the middle is the reception room, where the men gather after work around a great fire lighted in the middle of the room in a square bed of clay. Above this hearth is suspended a bamboo framework on which crops are placed to dry.

The third room contains sleeping compartments, simply small booths, separated from one another by partitions of bamboo or planks. Their sole furniture is a cot. The interior appearance of these dark holes is not at all tempting. In the greatest disorder one may see padded quilts losing their cotton through numerous rips and other belongings of questionable cleanliness.

343 /134/ In front of the house, the pig sty, very well cared for, is suspended above the slope by oaken beams and planks. Next to it, also hung above the void, is located a little shed which serves as a storage place for rice and maize.

352 The house is not without furniture like the Tho cabins. There
241 are tables, benches, cots of wood, all kinds of household utensils or tools, and even musical instruments. All around the Meo plant fruit trees and cultivate beds of vegetables here and there.

342 The type of dwelling which we have just described has nothing
352 which cannot be changed. Poor people and newly weds who are still getting settled simply build a thatched cottage whose sidewalls are made of corn stalks not too tightly joined together, whose spaces freely permit passage of the winter's cold north wind. When evening comes they simply throw a few armfuls of corn stalks into a corner and pass the night on this thinly padded couch.

/20 cont./

175 648 the view often held by the Chinese that the Meau were located only in present-day Kweichow and therefore remote from the ancient China of Hsia and Shang. He points out that the assertion of the Schui-djing-dschu (sixth century B.C.) that San-Wei was located on the upper course of the Wei-Ho is very plausible. The Meau of the Hsia are submerged under the term "western barbarians" or under the names of widely dispersed groups of Tibetan affinity, such as the Tjang. After this it is not until the Tang and Sung Periods (816 to 907 and 960 to 1279, respectively) that the foreign peoples who live in western Szechwan and eastern Tibet, but also far into Kweichow, again emerge. Thus they already appear in the nuclear area of the present-day Meau, but still retain those regions through which the ancient San-Meau must have passed during their southward infiltration. The author continues: "Actually, with San-Miau, Tjiang, Fan, and Miao, this brings about, step by step and with extensive overlapping, a southward shift of tribal /21/ names whose ethnic substratum is most closely related. Since the Sung [101] Period, however, the name Miau has been applied to a definite tribal group which is now found chiefly in Kweichow."

131 175 648 Today, these Meau in Kweichow are split into two large surviving blocks. The Chinese administration there can best be described as a kind of protectorate. Even today, however, the Meau exist as an independent nationality, and this after four thousand years of historically confirmed struggles and continual repulsion (1). Retaining Kweichow as their settlement area,

1. Von Eickstedt, III, p. 16.

they gradually spread into the neighboring provinces of Kwangsi and Kwangtung in the south and into the provinces of Szechwan in the north and Yunnan in the west, as well as into Indochina (Tonkin), Thailand, and Burma. Savina comes to the conclusion that the present-day Meau in Tonkin came from Yunnan, but those in Laos from Tonkin. He says that the latter steadily pursued their way to the south and today have reached the twentieth degree of northern latitude in the Annamese Corderilla.

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We learn from Maspero (2) concerning both groups, the

2. Page 244.

Meau in Tonkin and those in French Laos: "The Meau form very scattered groups in Tonkin and Laos. The most important group, [648] that of Mung-trang, north of Lao-cay, belongs to the territory of a chief (tou-sseu) on Chinese territory. The other groups live completely separated from their relatives in smaller villages."

In Tonkin the limits of expansion which they have reached thus far by following the various mountain ridges are given by Von Eickstedt as the northern and northwestern boundary up to the Annamese Cordillera. At any rate -- as has already been mentioned -- all the Meau are rapidly advancing toward the south.

J. McCarthy (3) reported in 1902 that in 1886 the Meau

3. Pages 83 ff.

had not yet crossed the left bank of the Mekong, but in 1894 they had already settled on the heights of the right bank. Credner (4)

4. IV, p. 167.

writes: "Only in very recent times, during the last half-century, have they also moved into the high regions of northern Siam." In 1929 the explorer (5) found them south of the Mulmein-

5. IV, p. 139.

Raheng /Tak/ route at 16° 35' north latitude and stated that within about forty years, they had thus shifted their area of distribution almost 380 kilometers to the south, and /22/ continues: "In the mountain ranges between Menam Tschao Praya /Chao Phraya River/ and Menam Pasak /Pa Sak River/, A. Kerr in 1927 found a large Meau village at 17° north latitude on the heights of the Pu Lomlo on the Uttaradit-Lamsak route, so that

/22 cont./

131 [175] there, too, east of the Menam /Mae Nam/, a similar broad expansion of the Meau to the south is confirmed." A chart supplementing his discussion shows the area of Meau settlement as the mountains of northern Thailand at altitudes above 1,000 meters, where they occur sporadically, as well as the central cordillera at 16° 35' north latitude as the southernmost occurrence (1).

1. Credner, IV, p. 137.

Today we therefore find settlements of the Meau at a distance of only 300 kilometers as the crow flies from Bangkok. Since they are now approaching the spurs of the mountain ranges which follow the Menam, the question arises as to whether they can finally be made sedentary or whether there will be further movement southward. Such a movement, however, in view of the conditions and the geographic situation forcing the Meau to maintain a southward direction, would lead into the peninsula of Thailand and the Malay Peninsula, which would mean a descent into the tropical forest climate. This would presumably bring about a biological catastrophe for the mountain peoples. At any rate, their future development will also be of colonial-ethnological interest.

173 The Meau whom I investigated in Thailand, according to their own statements, came from Yunnan. Luang Boriphand Dhuraratsadorn (2), too, gives the "Haw country (Yunnan)"

2. Page 157.

/cited in English/ as the homeland of the White Meau. Undoubtedly his statement is also based upon information from the Meau, who, if we refer back to Savina's (3) findings summarized

3. II, p. vii.

above, regard Tonkin merely as a way station on their route from Yunnan and have remained historically aware of their migration route.

/22 cont./

173 [115] This report agrees with the traditions of the Meau whom I investigated in Thailand. One of my informants, the chief Pan Sung, was told by his grandfather, named nya lü, and by his father, named tsu tên, that their ancestors had once lived in Mongolia and had migrated from there to the Chinese border, then to Yunnan into the country of the Haw, and then to the south. Pan Sung's grandfather was even born in Yunnan. /23/ [641] In China, according to my informant, they had continual feuds with the Chinese, who attacked and pillaged them regularly. These brigands in China and Yunnan were all equipped with rifles, which were, of course, far superior to the weapons of the Meau. The Meau therefore had to hide in the woods and could not lay out fields. Grave famines broke out as a result, which forced them to emigrate from China, and, since the situation was no different in Yunnan, also from there. The grandfather of my informant, nyă lü, who was great chief (see the chapter, "Political Organization," section "Kingship and Chieftainship"), decided to do this and migrated southward with all the Meau under his jurisdiction. He led them to the Thailand-Indochina border, not far of their present settlements, where they have been living for several decades.

174 [131] The presence of Meau on the island of Hainan has also been reported. It seems, however, that these Meau were brought over only in recent times, in part by the Chinese from Kwangsi (1).

1. Stübel, II, p. 226.

This hypothesis seems quite plausible if one knows on what a vast scale resettlement activities involving tens and even hundreds of thousands of people were carried out in the wake of military action in Farther India. It would, of course, be necessary to determine once and for all whether the mountain tribes of Hainan actually are Meau and not perhaps Yau. It is significant, at [197] any rate, that Savina, the expert on the Meau language, compares the language of these mountain tribes with the language of the Man tribes, that is, Yau tribes, in Tonkin (2); according

2. Befeo 26, pp. 11 ff.

M /23 cont./
174 to Stübel, on the other hand, their clothing is identical with
[197] that of the Meau of Kwangsi.

Summarizing, it may be said with Von Eickstedt that the
M Meau come from the high-mountain steppes where Tibet,
174 Mongolia, and Old China converge, perhaps even from Siberia.
● 131 The majority of the Meau today live in two large, compact
[101] groups, separated from one another, in Kweichow; vast numbers of them are also settled in the neighboring provinces of Kwangsi, Kwangtung, Szechwan, and especially in Yunnan. Considerable groups have also occupied Tonkin as far as the Annamese Cordillera, and others entered Thailand, where they reached the central cordillera at 16° 15' north latitude. /24/ During the past decades advance units of these people have also entered Burma. On the other hand, it has not been unequivocally determined whether Meau are actually found among the mountain peoples of the island of Hainan; if this should be the case, however, they would not have reached the island in the course of a natural migration, but would have been settled there forcibly by the Chinese. In accordance with geographical and population-political possibilities, the migratory movement necessarily always proceeded from the north to the south and has not yet ceased even today.

M A great number of Meau, perhaps even the larger half,
174 were forced by the most severe political pressure to give up their allegiance to tribal customs and, with the loss of their cultural and ethnic identity, have been absorbed by the neighboring tribes. Undoubtedly the Chinese especially have absorbed much Meau blood. The culture of the ancient Meau was presumably an element which, among others, formed the foundation for the building of the Chinese high culture.

A As for the original homeland of the Akha, Davies (1) and
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1. Page 395.

the Gazetteer of Upper Burma (2), as well as Heine-Geldern (3),

2. Part I, p. 590.

Akha A04
Miao AE5

/25 cont./

A 131 vicinity of the Mekong mountain gorge, and that large groups are settled in the eastern parts of Thailand and Indochina, especially east and north of the Mekong in upper Laos. The same author further asserts that many Akha entered Kengtung from the east by way of the Mekong Valley.

A 131 174 In addition to the ethnic groups in the eastern part of Thailand, I have found some in the north. According to my information, based on their traditions, these Akha of northern Thailand migrated south from the mountains north of Kengtung and, by way of Söma, Kengtung, Buta, Batya, and Bako, finally reached the Doy Tung, which, as a primitive mountain massif, projects out into the river valleys, and the Kaye, a mountain west of the Doy Tung. These regions, in addition to the calcareous mountains east of Nan, may be regarded as the southernmost habitation area of the Akha at present.

Like the Meau, the Akha, too, are in the midst of a migration whose main direction, aside from local deviations, is from north to south.

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Chapter 4

Description of the Country

M ● 131 133 Today the Meau occupy parts of South and West China, of North China, Indochina, northern Thailand, and, here and there, northeast Burma. One would be inclined to assume that under these circumstances the character of the land would be very diverse. Actually, however, it is not, since these mountain tribes do not settle below a certain altitude. In almost M 133 137 all cases, therefore, we find extensive hilly areas, generally covered with tropical monsoon forests, which, like the European deciduous forests, lose most of their leaves at a given season (the dry season). Two strongly marked seasons of the M 132 year are distinguished: the cold rainy season lasts from April to November; the dry season prevails during the remaining months. During the rainy season there are quite low temperatures and snowstorms, especially at higher altitudes and in the north.

39: Bernatzik--354 E-5 (1936-1937) 1947 AO1 Thailand AO1
AKha AO4
Miao AE5

Detail Map
of the Northern Section of the Bernatzik Expedition to Farther India

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Muong Sing
Tengtung
Muong Lan
Muong Nuzi
Muong Ping
Muong Pan
Muong Yai
Muong Nai
Muong Long
Muong Hai
Muong Kwan
Muong Nam
Muong Kwa
Muong Ngoi
Muong Khoa
Muong Nan
Muong Hsat
Muong Khoua
Muong Ngoi
Muong Khoua
Muong Mo
Muong Hiem
Muong Nam
Muong Hsing

/450 cont./

161 the lack of any birth control, given the possibility for development in a suitable climate, have shown themselves to be incomparably stronger than the limiting factors.
[163]
[842]

Precise statements concerning the total number of the Meau living today or concerning that of the tribes cannot be made because precise figures are lacking and the estimates available show extremely contradictory results. A distinction must be made here between the Meau faithful to their tribal customs and the groups which have been assimilated by their neighbors. Although the latter are probably incomparably greater in number than the former, they must remain outside of my consideration on account of the lack of any means of dealing with them.

162 The largest, densest Meau groups by far are even today
131 still found in China, and, to be sure, not only in Yunnan, the
[167] province from which in particular the groups that immigrated to Thailand came, /451/ but above all in Kweichow, Kwangsi, and
[648] Honan. These Meau tribes seem to have maintained considerable independence in relation to the Chinese even today. Von Eickstedt, for instance, on page 1 b of his manuscript for the Buschan Festschrift of 1933, reports: "Even now the Miao form the largest and most representative bulk of the so-called southern barbarians of China, in Kweichow still at least half of the population, and actually the only one in the mountains. Indeed, no one knows how many millions are involved, for the Miao do not appreciate it at all if one is too closely concerned about their affairs."

If one compares these statements with the rest of the literature, he can only agree with him. For example, according to Warry (1), who is regarded as an authority by Scott, the

1. Page 598.

Meau make up almost half of the population of Kweichow and are also very widespread in Kwangsi and the neighboring provinces. Betts (2), Edkins (3), and Jaeger (4) make similar

2. Pages 1 ff.

/451 cont./

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3. Pages 130 ff.

4. V, pp. 81 ff.

statements. Witek (5), too, asserts that the Meau undoubtedly

5. Pages 54 and 57.

constitute the largest and most unitary contingent of the population of Kweichow and speaks of nine million. Schotter (6)

6. Vol. III, pp. 198 and 402.

estimates their number in this region from five to 18 million and mentions that there they have been pushed back into the mountains and probably are the oldest population of the province. Seidenfaden (7) makes the following calculation: on the basis

7. II, p. 194.

of the statements by Clarke, who speaks of seven to ten million, he estimates the population of Kweichow as eight million inhabitants. Half are said to be Chinese, the rest divided up among the Meau, Chung-chia (Thai), and I-Chia. Since the Chung-chia are said to be as numerous as the Meau and I-Chia combined, and the Meau in turn more numerous than the I-Chia, he estimates the Meau at one and a half million. In addition to these Meau living in Kweichow, there are the Meau of Yunnan, Honan, and Kwangsi. In the last-named province they are said, with about four million, to constitute half of the total population. Thus, Seidenfaden finally arrives at a total number of eight million Meau.

Only an insignificant splinter group of the Meau pushed on to Burma.

39: Bernatzik--610 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/451 cont/

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The Burma Census of 1931 (8) gives the following figures:

8. Page 200.

1931, 830 Meau; 1921, 394 Meau; 1911, 646 Meau.

/452/ We have here a typical example of an apparent population increase! Actually, it is, of course, a matter, not of biological increase, but presumably of newcomers from the northern and eastern border areas, possibly even only faulty identification, with merely more Meau being included in the last census than in the previous ones.

There is no census for the Meau settled in Thailand. Credner (1), on the basis of his tables, comes to the conclusion

1. II, p. 137.

that their number can hardly exceed one to two thousand. Now I found many villages, all of them small, to be sure, in regions which he had not visited, from which I conclude that even for his time his statements must have been far surpassed. Nevertheless it is not possible for me either to give exact figures, since in the meantime the decree concerning the mountain peoples has been issued in Thailand (see the chapter, "Cultural Change and Colonial-Ethnological Problems among the Mountain Peoples in Thailand"), which practically makes it impossible for these [167] people to live. This leads to emigration by the Meau, which, however, will take place, of course, only in those areas where they can be seized by the government. Also to be considered is the fact that the Meau in Thailand principally inhabit areas in which they are actually uncontrollable and are difficult to get hold of statistically. Accordingly, there are no satisfactory demographic data concerning the Meau in Thailand.

In Indochina, as Von Eickstedt (2) states, most of the

2. II, p. 53.

/452 cont./

162 Meau now live on the Tran-Ninh Plateau, which forms the
131 bridge from Tonkin to Laos (Vientiane). He estimates them, with 20,000 persons in round figures, as about a third of the population of the district.

According to Lajonquière (3), the Meau in "Tonkin

3. II, pp. 296 and 297.

septentrional" always constitute significant population groups. In the region of Dongvan, Yen-Minh, Quan-Ba, on the one hand, and the region of Pakha, Muong-Khuong, they are the most numerous population, and to be sure 9,920 Meau as against 7,240 members of other ethnic groups live in the first region, and 5,984 Meau live among 5,540 persons of other tribes in the second.

According to Abadie (4), the various Meau tribes in

4. Page 149.

Tonkin add up to about 40,000 individuals, with the strongest groups found in the region of Dongvan, Pakha, and Muong-Khuong, areas in which they form the majority of the population. Other relatively /453/ important Meau groups are encountered in Upper Laos. Savina (1), on the other hand, speaks of 200,000

1. II, p. 193.

Meau for the Tonkin and Laos region.

101 The statements in the literature vary greatly concerning
162 the number of the different Meau tribes. Jaeger (2) mentions

2. Page 272.

61 tribes in one album. There is a great number of such albums whose year of origin as well as author are for the most part unknown. In them, too, the number of Meau tribes given varies considerably.